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## No General Zionism Left for Men In U.S. Says Rabbi James Heller

By GOLDIE SEIFER

National Jewish Post Correspondent

NEW YORK—Rabbi James G. Heller, newly elected president of the Labor Zionist Organization of America (LZO), in a major address to the group's convention here July 3-6, declared that "general Zionism for men in the United States has disappeared."

Lashing out at the Zionist Organization of America (ZOA) for its recent decision to "affiliate" with the General Zionist Party of Israel, he affirmed the ZOA's right to choose such a step, but vigorously indicated he regarded the action as a mistake.

### INSENSATE OPPOSITION

The Cincinnati Reform leader asserted that the ZOA now would be driven to "enter into more and more insensate opposition to the Government of Israel" and declared that "the ZOA is now a party." At the same time he stated that LZO's consistent support of the Mapai Party in Israel was a good choice, a choice toward the realization of the great ideals of social and economic justice in Israel.

Rabbi Heller, a former ZOA leader, said he did not "believe that the overwhelming majority of (ZOA) members will wish, when they understand, to go along with this move... with a group that can see nothing for a new land except... the old system of profiteering, of uninhibited private initiative, of the few growing rich at the expense of many."

### ZIONISM HAS FUTURE

Explaining why the "role of Zionism, after the birth of the State of Israel, seemed exceedingly obscure to many," he insisted that there "is no truth to the contention that the time has come to liquidate the World Zionist Organization."

He pointed out that "many thousands of Zionists have let their membership lapse," declaring that "this is chiefly true as concerns membership among the male General Zionists."

Analyzing the program of Zionism today, Rabbi Heller denied that it was primarily "a response to the violence of anti-Semitism," and insisted that it was not "merely a preparation for the re-birth of Israel, but... a new concept of Jewish life throughout the world."

### NATURAL OUTGROWTH

As for the development of the party system in World Zionism,

Rabbi Heller asserted that "parties came into being in Zionism as a natural, human outgrowth of the movement."

"What was more natural," he asked, "than that there should be added to this the hope that Zionism would be rebuilt, coupling it with certain history or contemporary ideals. To have done otherwise would have testified to the frivolousness, the light-mindedness of those who might have consented."

"Little as I might agree with them," he added, "nevertheless, Orthodox Jews would have been untrue to themselves had they not hoped and labored for a 'Torah-true' commonwealth."

### Brooklyn ZOA Leader Says

## ZOA MUST NOW FOCUS ON AMERICAN JEWRY

By LIONEL KOPPMAN

National Jewish Post Correspondent

NEW YORK—A Brooklyn Zionist leader last week predicted that the new administration of the Zionist Organization of America (ZOA) would fail completely unless it restated the aims of Zionism so as to focus attention on the American Jewish scene.

Lewis I. Dublin, newly elected president of ZOA District 100, in his acceptance speech at the Brooklyn Jewish Center, attacked the ZOA for its "over-emphasis on events in Israel to the exclusion of concern with the problems of American Jews." He also chided the administration for "following the lead of the American Jewish Committee in soft-pedaling the issue" of the importance of Zionism in controlling anti-Semitism.

He called on the ZOA to "challenge the Committee and the Anti-Defamation League of B'nai B'rith by stating boldly that it is impossible to control anti-Semitism in this age unless Jews have and maintain a state of their own."

"This does not mean," he added, "that American Jews have to

### Okinawa Gets Permanent Chaplain

OKINAWA—The K'hilah K'doshah of Okinawa, GI congregation, was organized here recently after the arrival of the first Jewish chaplain to be assigned to the island on a permanent basis since World War II.

Chaplain Solomon Kaplan, founder and spiritual leader of the new congregation, took over full-time the pulpit formerly occupied on a one-week-a-month basis by Chaplain Kalman Levitan, the "flying chaplain," who had operated in this section of the Pacific from his Philippine headquarters.

## Kashrut Fight Erupts In Detroit Hospital

By MARC RAZMAN

National Jewish Post Correspondent

DETROIT—A community-wide fight, which may repeat the struggle for the establishment of an all-kosher policy at the Long Island Jewish Hospital in N. Y., began to develop this week in connection with Mt. Sinai Hospital here, when a leading Reform rabbi backed the hospital's plan to provide kashrut only to those who request it and an Orthodox and a Conservative rabbi declared themselves for the establishment of complete kashrut.



FRAM

pose all limitations of kosher diet on Jews and non-Jews if they do not wish it."

Rabbi Morris Adler, leading Conservative rabbi, declared his complete support of a plan announced by Rabbi Isaac Stollman, of the Council of Orthodox Rabbis, to organize a committee of 100 rabbis and laymen to fight the hospital action. Rabbi Stollman told The Post the committee would map plans during the summer for action in the fall to rouse public opinion for the establishment of all-kosher facilities at the hospital.

### Answers Appeal of Religious Leaders

## DEMOCRATIC PARTY CHIEF

## REJECTS SUPPORT OF BIGOTS

WASHINGTON—Democratic National Committee chairman Frank McKinney this week declared that "the Democratic Party will not condone any (racial or religious prejudice) activity in behalf of any of its candidates" and will "vigorously condemn and disavow any such activity should it develop."

McKinney was replying to an appeal sent by six Catholic, Jewish and Protestant leaders to

### Maryland Solon Greets Bigots

CHICAGO (WNS)—U.S. Senator Herbert O'Connor, Maryland Democrat, sent a letter of greeting to the convention of one of the two anti-Semitic, anti-Negro groups which met here during the past week concurrently with the Republican national convention.

Sen. O'Connor sent his greeting to the gathering of the White Circle League, headed by Chicago bigot Joseph Beauharnais.

The second gathering of bigots was presided over by Mrs. L. C. Van Hyning, publisher of the anti-Semitic Women's Voice. The meeting was attended by about 150 persons, among whom MacArthur buttons were conspicuous and who praised MacArthur as the man who could best be expected to take "desirable action."

College of N.Y. and prominent Catholic layman; Rabbi Simon Kramer, president of the Synagogue Council of America; Jacob Blaustein, president of the American Jewish Committee; The Right Reverend Henry Sherrill and Dr. Arthur Fleming, president and vice-president respectively of the National Council of the Churches of Christ in the U.S.

As The Post went to press it could not be learned what the reply of Republican leaders was to the appeal. Previously, however, Senator Robert Taft denounced the smear campaign conducted by leading bigots against Dwight Eisenhower and Governor Earl Warren. General MacArthur had not yet made public his attitude toward the support given him by leading anti-Negro and anti-Semitic groups, and had not replied to two letters sent him by Rabbi Samuel Silver, Cleveland, urging him to repudiate the bigots.

### Will Seek Mila Ban In U.S. High Court

NEW YORK—A spokesman for the Freethinkers of America said this week that an appeal was being planned to the Supreme Court of the United States on the latest lower court rejection of a bid to ban the practice of mila (ritual circumcision) in New York State.

The appellate division of the New York State Supreme Court rejected an appeal from a lower court decision in which the Freethinkers sought to compel Nathaniel Goldstein, N.Y. State Attorney-General, to order a ban on mila on grounds it allegedly represented practice of medicine without a license.

## Judge Allows Jewish Couple To Adopt Catholic-Born Infant; Third Case in Year

By HARRY CUSHING

National Jewish Post Correspondent

BOSTON—Judge George M. Poland has used his "discretionary" powers under a Massachusetts Supreme Court interpretation to allow a Jewish couple to adopt a child of a Catholic mother. This is the third such case within a year.

Despite emphasis, at the hearing, on the different faiths of the parties involved, Judge Poland gave Mr. and Mrs. Albert Goldman, Dorchester, the right to adopt a six-month-old boy whose mother signed away her rights to the child when he was born but since has petitioned to adopt him herself.

In 1951, a Jewish couple, Mr. and Mrs. Alan Lipsky, Brighton, were also allowed by the court to keep a Catholic-born infant they had sought to adopt. (NJP, August 31, 1951)

Several weeks ago, the Massachusetts Su-

preme Court allowed a Protestant couple to adopt a Catholic-born infant. The American Jewish Congress had filed a brief amicus curiae in this case, in which it pointed out that although religion was an important consideration in adoption, the welfare of the child was of prime importance. It was on this issue that the court ruled for the Protestant couple.

It is understood that normally, children whose parents are alive, are not available for adoption unless the parents are declared unfit. Furthermore, the normal practice, which in some areas is required by law, is that children handled by agencies of the various faiths are first made available for adoption to members of the respective faiths. Cases where children are adopted out of their faith are presumed to have been handled not by an agency but by the natural parent or parents of the child and the adopting parents.



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## Maintain Kehillah Program

## BUENOS AIRES JEWS INSTITUTE OWN TAX

BUENOS AIRES, Argentina—The Kehillah (Jewish Community) of Buenos Aires is instituting a graduated tax on its members, whereby each member will be assessed according to his ability.

In instituting the new tax, the Kehillah, whose new president is Dr. Moises Goldman, issued a proclamation pointing out that the various social, educational and welfare institutions cannot be dependent on occasional revenues but must have an assured income.

The proclamation went on to point out that while requiring the payment of standard dues by all members would also assure the necessary income, this was not as democratic as a system whereby all paid according to their ability.

The Kehillah, whose membership is estimated at over 40,000 families, comprising 160-170,000 individuals, or two-thirds of the Jewish population of Buenos Aires, provides or subsidizes a full variety of communal services to its members. In addition to care of the sick and indigent

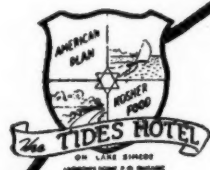
as well as burial services (with the abolition of the special burial levy), the Kehillah subsidizes Jewish schools of all types by defraying 40 percent of their running expenses and 50 percent of the cost of constructing new school building or repairing old ones.

The Kehillah also maintains its own Teachers' Seminary as well as an adult education program.

It is also believed to be the only community which maintains a training program for potential migrants to Israel, by operating training centers for halutzim and subsidizing immigration to Israel.

Kehillah officers are elected by the members, and at the last election, it is estimated, over 25 percent of the electorate voted.

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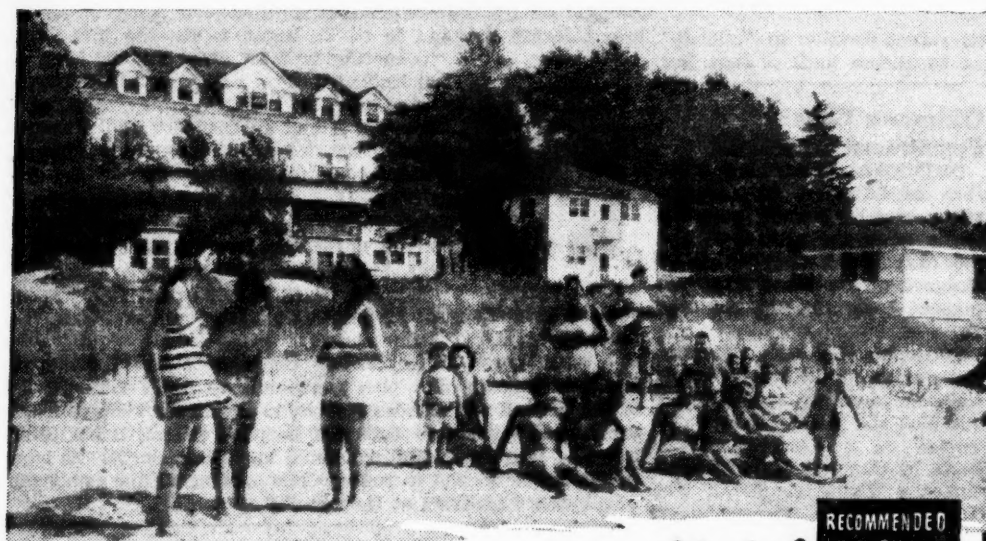
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# Late Friday Evening Services Defended By Orthodox Rabbi

PITTSBURGH—The disputed late Friday evening service, which is still opposed by many Orthodox rabbis, was defended here as a "last desperate attempt to save the Sabbath from being completely abandoned by an alarming proportion" of Jews.

Addressing the annual convention of the Rabbinical Council of America (RCA), composed of younger Orthodox rabbis, Rabbi Samuel Cooper, Charleston, W. Virginia, urged as full as possible late Friday evening services, as



COOPER

contrasted to "lectures" or "forums" at which no prayers are recited. Without waiting to be asked, Rabbi Cooper asserted that 90 percent of his congregation drove to the services on the Sabbath. He insisted, however, that these people were driving on Sabbath long before he instituted his Friday evening services.

Rabbi Cooper, who said his services attracted from 250 to 300 persons each Friday, aroused his audience when he said the Ark of Tora was opened for the recitation of the "Aleinu." He defended this practice as differentiating the late services from a "forum."

He refused to take a position on the validity of late Friday evening services from a traditional standpoint, but vigorously defended his own practice.

## SHOULD BE SACRED

"If we have the service, as most of us do," he argued, "let it be worthy of the sanctity of the Sabbath it is meant to serve."

At another point, he urged "it should not be demeaned or reduced to the status of just another speaker's platform."

Rabbi Cooper opened his address by quoting from the late Dr. Kaufman Kohler, president of Hebrew Union College (Reform), who in 1905 said the late Friday evening services were "of dubious character" because "they make those who attend them feel they have done their duty to the Sabbath."

## QUOTES KAPLAN

He quoted also from Rabbi Mordecai M. Kaplan's "Judaism As A Civilization," who wrote that the late services "do not constitute an ideal way of spending the Sabbath eve." Dr. Kaplan said "Sabbath eve was a time for family reunion."

Rabbi Cooper also pointed out the criticism from the Orthodox ranks was even more severe. But he declared "the late service did not disrupt those muchly desired halcyon Friday night family gatherings. They were non-existent."

"The late service post-dated and did not ante-date the decline that our Shabbos minyanim suffered. Large numbers of our people had so completely discarded the sanctities of the Sabbath that many of them still remain unattracted by even our glamorized late services. Many have replaced the Sabbath Queen by other queens multi-shaped or shapely of deck and screen that

apparently beckon more alluringly."

## POINTS OUT TASK

As for the subject of the Friday evening sermons, Rabbi Cooper said that "for too long have (we been) diverted from our prime pulpit task—to instruct, to explain, to clarify the essentials of a meaningful and obedient Jewish life." He recommended sermons about the "talit, tefilin, mezuzah, the siddur, kiddush, kaddish, b'ris mila," and averred that "these seemingly dry academic themes can also be made to soar aloft on the wings of oratory."

Referring to various organizational Sabbaths, Rabbi Cooper asserted that it went "against his grain to allow those spokesmen, many of whom have little regard for the Sabbath, or synagogue, to exploit my pulpit for their causes, meritorious as some of them may be."

"How much recognition do their organizations give us and the cause of sacred Jewish living we represent in their circles?" he asked.

## TOO MANY PLATFORMS

"These people," he continued, "have all the platforms they need and more. They will have to get along without mine. And so I have no Hadassah, B'nai B'rith, Council of Jewish Women and Zionist Sabbaths, widely instituted elsewhere to allow their respective presidents to get up on the pulpit to sing the praises of their organizations and then to disappear and to hibernate for a whole year until their next Sabbath is decreed for national observance from headquarters."

"But Rabbi," a president will tearfully plead, 'this is our national Council Sabbath.'

## 'JEWISH SABBATH'

"Fine," I say, "I shall be most pleased to have your whole organization attend our service which will also afford me the opportunity to remind them that though to them this may be National Council Sabbath, every Sabbath should be National Jewish Sabbath."

Rabbi Cooper said he was just as opposed to allowing Jewish or non-Jewish judges, college presidents, professors, political figures, distinguished and honorable and erudite as they may be, to occupy my pulpit."

A Pathological Institute, which upon completion in 1954 will have eight storeys and 450 beds; a 70-bed children's department; and a 20-bed ear, nose, throat and jaw section were opened last week at Beilinson Hospital in Tel Aviv.

## Large Iron Ore Deposits Reported in Negev

BEERSHEBA, Israel—Geologists have discovered large deposits of what is believed to be good quality iron ore in the Southern Negev.

The geologists are investigating further to determine the quality of the deposits, which were found in the Wadi Jirafi, longest valley in the Negev and believed to be the Biblical Wilderness of Paran.

## Joel Wolfsohn Named

WASHINGTON—Joel D. Wolfsohn, journalist, attorney and former representative in Europe of the American Jewish Committee, was named last week by President Truman as Assistant Secretary of the Interior. Wolf-

sohn's father, the late Jacob M. Wolfsohn, was editor of the now-defunct Chicago Yiddish newspaper, The Jewish Courier.

Dr. Eliezer Meroz, head of the Aviv education department, died last week at 55.

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## SIGN OF GROWING MATURITY

## U. S. And Israeli Jews Learning To Give, Take Helpful Criticism

By G. M. COHEN

This should be my last article on Israel, but probably won't be. I find that I could go on writing about what I saw, and interpreting it for you, almost to no end.

The reaction to this series of article has been almost frightening. On almost nothing that I have ever written has there been so much unanimity. I thought that what I would have to write would evoke a violent reaction, but on all sides I get commendation after commendation, much of it from people whose organizations and activities in Israel I have been forced to criticize.

There has been only one letter from a crackpot, and I long ago learned to detect the unstable mind behind some of the letters I receive. Not! These letters of encouragement and commendation have come from almost the highest sources in the Jewish community.

This is a good sign.

ONE OF THE officials of the Israel government with whom I had become friendly wrote to me just after his government promulgated the ten percent compulsory loan. He wanted to know what the reaction had been in the American Jewish community. Behind his words I could read his concern over the effect of the move on the sale of Israel bonds.

I hastened to reply that there was no adverse reaction. It was even possible, I wrote, that the American Jewish community may

have looked upon the move as a healthy manifestation of Israel's determination to fight her economic battles by tightening her belt even more.

This reaction of the American Jewish community is also a good sign. It is maturity.

The Jewish world, Israel, the American Jewish community are learning to accept criticism. Criticism, I might say, without which very little progress can be made.

EVERY DEBACLE in Israel leads to one of two shortages—time and money—or both. If the only shortage were money, then Israel could afford to make her mistakes, profit by them, learn slowly and still have the feeling that eventually the state would establish itself firmly.

But when you compound that shortage by adding a shortage of time, then you have a position which is bound to lead close to disaster so many times, giving

the impression of a series of continual crises.

It is the difference between a long term loan and a short term loan, this point about time. If you owe the bank \$1,000,000 to be paid back in 90 days, that is one thing. But if you owe the bank the same amount to be paid back in ten or twenty years, that is something altogether different again.

THE SHORTAGE of time may not be quite so obvious as is the shortage of money. From the standpoint of time, Israel had to be able to defend herself immediately against attack. She also had to take in 800,000 immigrants who were clamoring to reach her shores. In addition, she has had to digest an almost indigestible population, foreign in a good many ways to that idealism and sacrifice of the nation's founders which had made possible the emergence of the state.

She has had to start from scratch to build up a government, to set up a functioning society, to perform all the myriad tasks which would have dismayed a nation hundreds of years old, let alone one only four short years old.

For every mistake, for every bad situation, for every backward step there is a valid explanation. And all these explanations lead to the inexorable shortages.

FOR THIS REASON, the American Jewish community must have the most sympathetic understanding of developments in Israel. The American Jew must realize what he can do, and do it despite all the bad things that happen and will happen. For there can be no thought in the mind of the Jew of Israel foundering.

I do not say this from the standpoint of those who fear the reaction of the non-Jewish world on Jews of the U. S. if Israel were to be engulfed by circumstances. I say it from the standpoint of the great possibilities of developments in Israel—of the contribution Israel can make to a world which needs guidance now no less than it needed guidance in the days when Israel made her vast and incalculable

able gifts of theological development to the world.

THE ABOVE is why the American Council for Judaism is so detestable. In Israel I looked and I found many things wrong. I reported them here. I minced no words. But the Council, although it pretends otherwise, must prove at all costs that Israel has done great damage, even if that cost is Israel's failure and danger to the position of the U. S. Jewish community.

Many of the criticisms of the Council are valid. But they are not valid coming from people of ill-will, who seek to deprive Israel of her friends, who seek to destroy, not to lend a helping hand.

And sure enough the Council has taken a predictable path. In order to be heard, the Council has been forced to make more and more extreme accusations against Israel. It is the old story of the rabble-rouser, who must be noticed or soon be lost. So his rantings grow more and more frenetic.

THE AMERICAN Jew, fortunately, is solidly behind Israel's efforts to establish herself on a sound basis, making her contribution, her citizens creative and hard-working, thus redounding to the credit of Jews everywhere. I said all Jews; I did not limit it to Zionists.

The Zionist must go on, continuing his great work of helping the State, remaining as ever a bulwark of known support and strength. But he must not seek to push aside the non-Zionist who might be persuaded to help. Even if Israel did not need desperately all the help she can get, it would be a mistake to prevent the non-Zionist from joining in this great, historic mission.

As it is, non-Zionist help is not being enlisted to the extent that it should be. Ben-Gurion realized this when he sought to bring Jacob Blaustein into the picture. But whether his action was premature, or whether Blaustein is not strong enough to carry the non-Zionists with him, I do not know.

BUT I DO KNOW that the time has come to do everything possible to win non-Zionist aid for Israel. I think the non-Zionists are now ready to come forward and assume their share of the job. I think that whether it is through a reconstructed Jewish Agency or through some other device, the non-Zionists should be wooed and won. They may be coy, but I think they may just be waiting to be courted.

It may not be possible, in view of the economic conditions in Israel today, for every successful American businessman to go to Israel to establish a factory or a business like the one with which he amassed his wealth in the U. S.

But this does not mean there are not ways and means through which economic support can be given to the infant state by American Jews.

I SPENT about an hour with Ed Ehtman, general manager of the Manufacturer's Association of Israel, and as I was ready to leave he listed one area in which American industrialists could help Israel, while at the same time helping themselves.

He told me that U. S. Jewish businessmen were going to Germany, to factory owners there, with various devices and gadgets they wanted manufactured. A deal was consummated. These American Jews would ship the machinery to Germany, give the factory owner a long-term contract for millions of the items, and then import them into

the U. S. to be sold at a profit in the American market.

Why, he asked me, should American Jews help build the German economy? But this wasn't the burden of his point. He wanted to know why Israel labor and know-how couldn't be used in similar enterprises.

The answer is obvious.

THIS WEEK Sidney Hollander of Baltimore sent me a copy of a report on Israel by David Rosenstein.

Mr. Rosenstein and a group of business associates have built a plastics factory in Israel for making prefabricated houses and other items. Mr. Rosenstein suggests in his report that groups of American Jews in related fields could pool their resources and establish plants in Israel designed to earn a profit, but with a vastly more important motive—to help Israel.

These are just two ways in which Israel can be helped to establish herself on a firm economic basis. There must be many more. The good will is not lacking, nor are the funds. What is lacking is some sort of agency that will explore the various possibilities of this kind and bring them to the attention of the right persons. I believe with Leonard Ratner that the American Jewish community could establish Israel on a sound financial basis in no time—if it really set itself out to do it.

IN THE LONG run, this would be most helpful all around. It would end in a relatively few years the necessity for the United Jewish Appeal as we know it now; it would give Israel the kind of solid start she needs; it would help the American Jewish community, for helping others is a virtue which works two ways, by helping the donor as well as the object.

## Want Ads Headed By Anti-Bias Notice

MINNEAPOLIS—The Minneapolis Star and Tribune has begun to run a statement of fair employment policy, believed to be the first of its kind, at the head of its employment advertising columns. The American Jewish World reported.

Instituted in cooperation with the Fair Employment Practice Commission of Minneapolis, the notice states that jobs offered through the papers' columns are "accepted on the premise that qualified applicants will be hired on their merits and without discrimination because of race, color, religion or nationality."

## Teacher Trainees To Study in Israel

NEW YORK—The cream of the student crop of four U. S. Hebrew teachers colleges will spend the first semester of their senior year training in Israel under a program, the first of its kind, to be inaugurated this fall by the Jewish Agency.

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# RABBI HELLER ASKS JEWS TO JOIN LABOR ZIONISTS

The following address by Rabbi James G. Heller before the annual convention of the Labor Zionist Organization of America (LZO) analyzes the position of Zionism today and shows the need for strengthening the L.Z. Movement.

The reaction of many American Jews to the attainment of independence by Israel has been unfortunate but natural. They rejoiced deeply that it had come to pass, were filled with a new sense of pride, have followed its course through struggle and sacrifice with the deepest interest. But many of them have also felt that there should be a moratorium on Zionist effort.

Obviously it was impossible to maintain the tension of the time when our brethren in Palestine were struggling against British obstinacy and blindness, when the United Nations was moving toward decision, or when the freedom of the land was being won on the battlefield against Arab guerillas or the forces of the Arab nations. Moreover, the role of Zionism, after the birth of the State of Israel, seemed exceedingly obscure to many.

It was not enough to speak of the necessities of money, of political aid, of cultural interchange. Therefore, the discussions that have taken place, at Zionist conventions, or at the last Congress in Jerusalem in the summer of '51, have been unrealistic. The attempt to write a "Jerusalem Program" for the World Zionist Organization to replace the Basle Program, proved abortive. No overwhelming measure of agreement was possible. It was decided that it is wiser to work, to establish certain broad outlines of concept, policy and labor, and to let the historic processes of our time define the future role of Zionism.

MEANWHILE, especially in certain directions, many thousands of Zionists have let their membership lapse. By report this is chiefly true as concerns membership among the male General Zionists.

Hadassah still maintains its magnificent membership and work.

The Pioneer women are still doing very well.

The Labor groups have not lost in their combined membership.

Nonetheless the drastic loss of membership by the ZOA is deeply significant, for it was here that the great gains of the movement had been made in the years between 1938 and 1948—and it was here that the attitude of the general Jewish public toward Zionism was revealed.

THERE IS NO truth to the contention that the time has come to liquidate the World Zionist Organization. And I am confident that the history of our time, as it develops, will demonstrate this. No greater error could be made than to believe that the interest of the Jews of the world (the Jews, that is, with the exception of the small, dissident groups), the interest in Palestine, or in Israel, ceased with the creation of the State.

Israel is a land in the process of consolidation. It is yet far from establishing the forms of its own life. Its successful defense against the Arab states, and its remarkable struggle for political and economic self-sufficiency, are only the beginning of a historic process, in which we have a tremendous interest and a stake. No attempts to draw final distinctions in regard to political allegiance will solve this, or dispar us. It is easily possible to be loyal and enthus-

## RABBI JAMES HELLER WAS ZOA LEADER

Rabbi James G. Heller, Reform leader who in 1948 startled the Zionist world with his resignation from the Zionist Organization of America (ZOA) and affiliation with the Labor Zionist Organization of America (LZO), succeeds Baruch Zuckerman, who held the office since November 1947, as president of the LZO.

Heller, who was chairman of the National Administrative Council of the ZOA and a member of its executive committee, chairman of the United Jewish Appeal and United Palestine Appeal, is spiritual leader of the Isaac Mayer Wise Temple, Cincinnati. He was for four years a member of the Cincinnati Board of Education, an elective position, and a founder and president of the Cincinnati Peace League. He is also noted as a serious musical composer.

Rabbi Heller announced his affiliation with LZO in September, 1948, when he declared he found himself "deeply out of sympathy with the present policy of the ZOA." (NJP, Sept. 24, 1948)

Rabbi Heller never affiliated with the Committee for Progressive Zionism, which was formed earlier in 1948 as a formal opposition group within the ZOA, and which had sharply attacked the ZOA leadership on charges of reactionary trends and hostility to the Israel labor movement.

He never explained publicly why he did not feel the Progressive wing could help defeat the trends within ZOA to which he objected, though subsequently, in his first public speech after joining LZO, he told a Labor Zionist audience in Chicago that "the future of (Israel) lies in a labor Israel" and rejected a proposal by Rabbi Barnett Brickner, Cleveland Reform rabbi, for a new party for liberals opposed to the "right wing" ZOA but who could not accept the socialist program of LZO. (NJP, Dec. 24, 1948; Jan. 14, 1949)

Later, in an interview with The National Jewish Post, Rabbi Heller predicted that LZO within ten years would replace the ZOA as the dominant Zionist group in the United States. (NJP, Nov. 4, 1949)



RABBI JAMES G. HELLER

lastic citizens of the United States and still to help Israel, to help it build, to help it welcome in the wayworn and harassed of our people—and to take a constant and natural interest in its political maturity and its cultural and spiritual growth.

BUT ISRAEL IS trying to meet a world-Jewish problem. It is belaboring the obvious to say this. The flinging open of the doors is an act of Jewish passion, rising deep out of the well-springs of our history, and out of the tragedy of our time. But it is, in manifold and patent ways, our problem as well. And the problem is not only one of money. It has to do with the preparation and transportation of the Olim (the migrants), with furnishing technical aid in settling them and in building up commerce and industry. It has to do also with cultural assimilation, with what Ben Gurion called "Mizug Galuyot," the smelting of the exiles. For these and other reasons which I shall not pause to adduce, the time has not come to abandon world-Zionism, or to argue that its task is done.

It will never be done. We have still, in the midst of all this

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change, to work out not merely a balanced relation between Israel and the rest of the Jewish world, but to conceive and create a fruitful and creative relation—by study of the past, and in the light of the needs and conditions of a new time, the time in which we live.

IT MAY COME as a shock to some of our Jewish die-hards, and be grist to their mills of prejudice. But Zionism has a task and a meaning outside Israel also. This has always been part of its philosophy and program. Not merely as a preparation for end in itself, Achad Ha'am, and the rebirth of Israel, but as an many more, urged a new concept of Jewish life throughout the world.

I argued this point at the last Congress in Jerusalem, at the

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meetings of the Ichud Olami, and in various other places. There were and are deep differences of opinion among Zionists concerning it. But, as I see it, there can be no real question about the integral relations of the two. Zionism itself arose out of a ferment in Jewish life—one that arose from within as well as without. That was not primarily, as many have contended, a response to the violence of anti-Semitism, but that had to do with the deep historic, compensatory forces within ourselves. And this is still true.

THE CHARACTER of the American Jewish community is still being hammered out. There are many groups, in the directions of religion, education, and culture, which have a concept of what the future of our community should be. But there is no group, comprising the great majority of American Jews, which has a clear, comprehensive program, based upon a philosophy of Jewish history. This is part of the task that still lies ahead of Zionism among us, and the time is not at hand when it can be abandoned. It is necessary that we follow the behest of the Congress, and of the recent meeting of the Actions Committee, and strengthen our agencies for joint action among all Zionist groups.

BUT THIS DOES not mean that the time is here to abolish the so-called "parties." This is a difficult problem, upon which I can touch much more cursorily than it deserves. Parties came into being in Zionism as a natural, human outgrowth of the movement. First had to be born the dream itself—the attempt to actualize it through the agencies envisaged by Herzl and his associates. But what more natural than that there should be added to this the hope that Zion would be rebuilt, coupling it with certain historic or contemporary ideals? To have done otherwise would have testified to the frivolousness, the light mindedness of those who might have consented. Little as I agree with them, nevertheless, Orthodox Jews would have been untrue to them-

selves, had they not hoped and labored for a "Torah-true" commonwealth.

AND THOSE WHO had learned from the political and economic history of the Western world, could not help believing that the new Jewish state should couple itself with the ideals of social justice, with the gospel of the holiness of labor, with an attempt to create a society that should not suffer from the maladjustments, the travail, and the dark plight of most of our present states and nations.

This was not merely good sense, and an evidence of earnestness and sincerity, it was in the line of Jewish tradition and of Zionist principles. When has Judaism ever concentrated upon statehood without regard to justice and mercy? When were the prophets content with existence or power alone, content to ignore the problems of righteousness, of relation to the nations of the world, of historic destiny? And all the classical sources of Zionism, in the writings of Smolenskin, in "Rome and Jerusalem," in "Auto-Emancipation," in Herzl's "Altneuland," and in a thousand other sources, couple Zionism with the quest for a better, juster order.

Even if this were not true, it would have been forced upon our brethren. The problem of Jewish renascence is also a problem of the quest after reintegration.

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(Continued on next page)

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# 'TO . . . REGAIN OURSELVES'

(Continued from preceding page)

numerous and obvious. The marvel is that they have not been greater—the marvel is that our people has had the tenacity and the courage to adjust itself to the impermanence and the hardship of its life and to remain relatively whole and sound.

But, in spite of this, the evidences of psychological and spiritual deformation are everywhere in our history—in Jewish self-hatred, in the extreme measures for protection that were often imperative, in the whole bent and direction of our development.

To regain Zion was also so that we might regain ourselves, so that we might build and create, so that we might establish a basis upon which the Jewish spirit, linking itself to the land and the remote past, carrying along all that had been learned in these centuries of wandering, might renew its youth like the eagle's.

**THIS PROCESS** has been nobly begun in Israel. One must be able to look beneath the surface difficulties, the tensions bred by its epic course. But the evidences of all this are there, in the freedom with which our brothers walk, in their boundless impulse toward generosity, in the beginnings of the Hebrew renaissance, and of the new cultural life, in the deep evidences of unity in the midst of disunity, and of the capacity to launch the new ship of democracy. It seems to me to follow from all this that the time has not come to liquidate Zionism, nor has it come to liquidate the "parties."

**THE TIME IS** forcing some groups toward partisanship. Our brothers in the ZOA (and I trust that, no longer being one of them, I report them correctly) have been engaged in a struggle in relation to this very problem.

The General Zionists of the world are divided into two camps, violently opposed. This was demonstrated last summer in Jerusalem, when one group, ostensibly identified with the Confederation of General Zionists of all lands, was holding its caucus in one place, and the American General Zionists, or one group of them in another. It was demonstrated even more clearly at the recent convention of the ZOA in New York, at

which my friend, Rabbi Irving Miller, was elected president. In spite of an agreement that had been made in the later days of the Congress, at which it was decided that the General Zionists would not identify themselves with any group in Israel,—this convention returned to the decision made last year in Atlantic City.

**IT WAS AS A** result of this decision that money poured into Israel to help in the campaign of the General Zionists (not the so-called Progressives), last July,—and advertisements were published in all the Israeli papers, calling upon voters to cast their ballots for the General Zionists because it was expected of them by Dr. Silver, Dr. Neumann, and Mr. Browdy.

The present convention pusses in some ways, but its stand is clear to anyone who has followed the whole process. It expressed "ideological and moral kinship" (I am quoting from The Jewish Post of June 20th) . . . between us and the like-minded sister organizations of General Zionists, both in the Diaspora and in Israel. This was followed by an attempt to hedge, by saying that the ZOA "is not now affiliated party-wise with any other Zionist group or party, is bound by no party discipline."

**IN PRACTICE,** however, it is clear that this means an alliance with one party and one group in Israel.

Let it be clearly understood, I am not contesting the right of the ZOA to take this step. Right or wrong, it is its privilege, as it is ours to believe in the program and work of Mapai. We are not inconsistent or foolish enough to deny them a right which we claim for ourselves. But the situation ought to make itself clear to American Jews on two grounds.

First, of all, it means, that General Zionism for men, outside the fold of Hadassah, has disappeared. Many thousands joined the ZOA because it was regarded as the central group, that had no principle outside of the existence of a Jewish state. Perhaps there is no future for such a concept. It is not my task to debate this issue.

**BUT THE ZOA** has made its choice—and I fear that, from

present indications, that choice will now stand firm for some time to come.

The ZOA is now a party. It will continue its identification with the Rokach group. It will be compelled more and more to espouse its interpretation of life in Israel, and its program. It will enter into more and more insensate opposition to the government. It is likely to reveal more clearly that which we witnessed last summer, when its delegates applauded hectically the utterly uncontrolled and vicious attacks upon the Mapai made by two delegates of the Herut group.

**LET ME REPEAT,** I do not intend to reproach the ZOA for aligning itself with a party. In doing this, it is within its rights.

But neither do I believe that the overwhelming majority of its members will wish, when they understand, to go along with this program of action in Israel, strongly opposed to the government of the country, and opposed, as I shall show, to those men who have made Israel an international example of fortitude, of brotherhood, and of amazing achievement. To commit themselves to a group that can see nothing for a new land, a land dependent upon boldness, upon pioneering upon freedom for economic and cultural experimentation, except the old system of profiteering, of uninhibited private initiative, of the few growing rich at the expense of the many.

**WE HAVE EVERY** right to express and to implement our belief in the new democracy in Israel . . .

We want to identify ourselves with those who couple Israel with its record of pioneering of the Hagana; with its returning of Jews to the land and to the cleansing, the catharsis of Labor; with its struggle for both political and economic democracy; with those who have displayed their capacity to remain free from dogmatic and doctrinaire bias, who remain linked to the free world, who will not be forced into either extreme of recalcitrant bourgeoisism, or of oppressive communism; with those who place Israel above prejudice and self-interest, who are to be numbered among the most remarkable, devoted and gifted leaders of our time.

**OUR RELATION** to them is not one of either dictation, or of political affiliation. We are not citizens of Israel, and we arrogate no right to ourselves to interfere in its decisions. We are not such fools as even to attempt this, for we are proud in their pride, and we know they can grow strong only through the exercise of their own sovereign will. But we cross the seas in brotherhood with them. We want them to know that we will strengthen their hands—that we share their ideals.

It is not easy to define or describe. It does not submit to the "either-or" of some of our violent theoreticians in either camp.

**BUT THERE IS** and there will increasingly be a link between us and them. Thus it was in the centuries of the Second Temple. And thus it will be in our time, and in that of those who will come after us.

There are some among us who contend that we are only an "ecclesia" a creed, a church, and no more. This much we will grant them: We Jews cannot stop at mere existence, at survival, or even statehood. Our nature drives us onward.

## REPORT FROM HOLLYWOOD

### IS UNIMAGINATIVE TELEVISION RETURNING RELIGION TO THE PRIESTS?

By SHIMON WINCELBURG

**W**HAT they seem to forget is that a proper Orthodox (religious) service is not really televisable, because its essence is not what the men on the stage sing and recite at their passive audience, but what the worshippers themselves express under the, if possible, unobtrusive leadership of the professionals or semi-pros up front.



WINCELBURG

Tammuz, the Three Weeks, and Tisha B'Av), the program devoted itself to a sort of Preview of Coming Attractions, including some, though not all, of our more telegenic holidays, and a pretty capable bar-mitzva boy.

It's probably hard enough, even with all the trimmings, to hold an audience's attention for a full hour with this type of show, but would it really have been so impractical to have presented a simple, genuine weekday morning Shabbat service instead? Even if this would upset TV protocol by focussing primary attention on the worshippers themselves. There certainly should be no trouble rounding up a minyan.

**THE NAME OF** the congregation up at bat in this instance is immaterial here. The question is not how good their functionaries were, but whether the whole approach made sense. Almost the only way this service differed from that of our other denominations (who also, as a rule, have a better grasp of the TV medium) was in that large yarmulkes were worn.

Musico-dramatic presentations, such as the cantata and the pageant, have, in the recent past, proven to be such fine techniques for livening up graduations, banquets, conventions and bikkurim festivals, I suppose it was inevitable that our religious services, too, should start getting shots in the arm with audio-visual techniques, and wind up being entirely replaced by a smooth, bite-size mixture of narration and choir music, demanding no standards of knowledge or concentration from the worshippers.

I think it's wonderful for us to have an opportunity to display and demonstrate some of our religious practices via a mass-medium like TV, but, with the notable exception of some shows Morton Wishengrad did last year, why do we have to be so embarrassingly pompous and self-conscious about it?

We must proceed to the whole context of the spirit, of the nature of the state, its embodiment of justice, justice in law and justice in that field so essential to our industrial age, economic justice. We must concern ourselves with that deepest of the problems of religion deep in all our historic record—the linking of body and soul, of state and spirit, of thought and action.

**TO CONTEND,** therefore, that one can be a Zionist and have no party, or to argue that the achievement of independence relates all Jews of further concern with the character of Israel, is to misread our record and ourselves.

I believe that the time has come for a deep change.

I find much unrest among Zionists—unrest that springs from doubt, from perplexity and confusion. This address, therefore, is not intended primarily or solely for this convention.

It is a call to American Jews—a call to join us, and with us to identify yourselves with the cause we represent. There are many varieties of "socialism" and there could be no more egregious error than to identify us only with Russian Marxism, or rather, with Russia's distortion of and desertion of Marxian socialism. There are many kinds "socialism," with which Karl Marx has and had nothing to do.

**THE MAPAI** in Israel stands committed to the defense of the rights of labor, to the building of the country upon the interests of all its people, but without prejudice against those of the farmer and the workman. It believes in the cooperative movement—which is more and more the creature of the Histadrut. It is not doctrinaire in its approach

to private investment in the land, and has fostered measures, passed by the Knesset, which encourage the entry of private capital.

It understands that Israel is a country in becoming, and that it must build, build for many years, build and absorb, instruct and correlate. It is utterly realistic in its approach to the pressing and shifting problems of the new land. And it commands a magnificent array of men and women, of workers in all fields.

**IT HAS DOUBTLESS** made many mistakes, mistakes that come from inexperience, from improvisations to meet its desperate situation, and from the necessities of taking over so much in so little time. But it commands the loyalty and the confidence of an enheartening proportion of the people of Israel, including those myriads who have recently come to it, and who believe that their salvation has come from the staunch, the indomitable group heading the government.

All over America there must be thousands who understand this. We want those who do to join us, to add to our strength, to work along with us, to build up a strong force for all the purposes I have described.

We want the professional classes, who are accustomed to think in long terms of our time, and of the destiny of Israel. We want hosts of men and women, who are open and free in their judgment of their own life, and of the need for a new Israel, an Israel that will learn and will be bold. We want those in trade unions in the United States, who beyond all others should spring to comprehension of what is being done in Israel today

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# WOMEN'S VIEWPOINT

## IS FREEDOM OF RELIGION COMING TO MEAN FREEDOM FROM RELIGION?

By HELEN COHEN

**A**N ENTHUSIASM which has taken hold among the pupils in our children's public school and which includes our children, should come as a pleasant surprise to those who gloomily opine that comic books encompass the young generation's reading interest.

The trend, started by some pupil in our 11-year-old son's class, of reading as many as possible in the Famous Books series, has been going on for months. Our three older ones have each read, with no apparent slackening of interest, at least 50 volumes apiece of these and similar books, which are nothing more or less than biographies of famous people, written for youthful consumption.

Even now, with summer vacation here, our daughter (the boys are away at camp) continues to bring home new biography books from the library.

I believe the Famous Books series itself is limited to Americans of both sexes, although other biographies the children have brought home have branched out in time and space to include such historic figures as the first Queen Elizabeth and Caesar Augustus.

Among the Americans in whose lives and deeds they have immersed themselves are Robert Fulton, Daniel Boone, Clara Barton, Abraham Lincoln, Jane Addams, Abigail Adams, Dolly Madison, Kit Carson, Franklin Roosevelt.

**I THINK OF THIS** experience the children are undergoing, of the ideals, all very worthy, and the type of hero or heroine they are learning to wish to emulate, as I read the biography of Theodore Herzl (written by Alex Bein, translated from the German by Maurice Samuel and published by the Jewish Publication Society, Philadelphia, 1940).

As far as I know, none of the books the children bring home unfolds the story of a Jewish man or woman, certainly none tells of a Jewish person whose thoughts and actions, whose ideals and emotions develop as does Herzl's biography, and the similarly excellent biography published by the J.P.S., of Solomon Schechter, along the lines of positive Judaism.

Reading of Herzl's and Schechter's innermost thoughts, of their determination to defend their people, to improve their lot, the anger at cruel, unjust anti-Semitism is more than just a mental exercise of acquiring new knowledge. It stirs, inspires, goads the reader to be a better and more positive Jew also.

Our children are being brought up on a minimum of this kind of inspirational reading. Certainly I got little of it as a child, although our children's Sunday School stories of post-Biblical times and the sketches in World Over magazine are an improvement over our day.

**IS THAT WHAT** America wants of us in exchange for freedom of religion, that our children abandon that religion through ignorance of its heritage and its heroes?

**AT THE TEA** following the Friday evening services during which our son marked his becoming bar mitzva, one of our good friends, who I can't say has been too articulate in displaying appreciation for my columnar efforts, felt called upon to rib me for the little piece I wrote on being able, after five failures, to nurse our sixth.

Who cares, he jibed.

Never one to take a left to the jaw lying down, I countered quickly: Who asked you to read it? It's a woman's corner. And besides, if you were busy making arrangements for a bar mitzva celebration, you wouldn't have much time to spend on writing either.

All very gay banter.

But afterwards I brooded a bit on the fickleness of the public. Week after week I beat my brains out trying to bring you meaty, pertinent material. So one week my output falls below the mark, shall we say, and critics forget previous efforts and

But between you and me, I ruefully admit that it is very likely that, if after failing five times I am now successful as a provider of mother's milk, nobody cares but seven-month-old Jennie and I.



HELEN COHEN

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**Szpilka**

Dear Mr. Pearlroth:

Please tell me the meaning of our family name, Spilka or Szpilka. My father comes from Kisielin, Poland.

SAM SPILKER

St. Louis, Mo.

**SZPILKA** is a Polish word meaning "a pin." As a family name it is either taken from a trade (a dealer in pins, needles and similar notions) or it is a nickname applied to a man of great slenderness. I am inclined to the latter definition, because the correct term for a dealer would have been "Szpilkarz."

# Tourists in Israel Decide To Stay

**JERUSALEM** — Ninety-one tourists in Israel chose to change their status to immigrants during May, The Jerusalem Post reported. This figure is said to be one of the highest in recent months. At the same time, The Post reported, 2,136 entered Israel in May, and 2,659 left the country. During the same period, 1,979 Israelis left the country, including 686 emigrants to various countries.

# What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

**O**NE of our readers writes in to find fault with the recipe for liver, which doesn't seem to abide by the dietary laws. Several columns in the past have given detailed instructions on the special method of kashering liver. We repeat them again at this time.

**LIVER MUST BE KASHERED SEPARATELY** from other meat. It must be cut open in both directions, washed in cold water, then broiled lightly until seared on all sides. The drippings may not be used. Liver is not salted like other meat, but must be salted while being broiled. After being broiled, the liver must be washed by having water poured over it. It is then ready for use.

# BROILED LIVER

Have liver sliced 1/2 inch thick. Place on a greased broiling rack, and broil at moderate heat until brown on both sides, turning occasionally. Spread with chicken fat, sprinkle with salt and pepper, and serve.

# BAKED LIVER (LIVER POT-ROAST)

1 1/2 pounds liver, calf or beef	1 cup hot water
2 tablespoons fat	2 bay leaves
3 onions, sliced	8 cloves
flour, salt, pepper	5 peppercorns

Cut liver into portions for serving, or leave it whole. Heat fat in pot, add sliced onions, and let cook until yellow. Sprinkle liver with flour, and brown on all sides in the hot fat. Sprinkle with salt and pepper. Add water and remaining ingredients, cover pot tightly, and let simmer over slow fire only until liver is tender; or bake tightly covered in oven at 350 degrees. The spices may be omitted if desired.

for summer refreshment

serve **COLD**

**MANISCHEWITZ**

KOSHER · PAREVE

**borscht**

BY THE BAKERS OF MANISCHEWITZ MATZOS

Quality SMOKED LOX

CHICAGO SMOKED FISH CO. CHICAGO, ILL.

# Look forward to your Dairy Meals...

with fresh, crisp KELLOGG'S CORN FLAKES

You'll find extra flavor and goodness in every one of these big curly-crisp flakes that are always so sweet and tender. And Kellogg's Corn Flakes are acceptable in all Jewish homes.

Get Kellogg's Corn Flakes in the big family-size package and get more good out of your dairy meals.

Kellogg's

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# Lebanon Suspends 8th Newspaper in Month

**BEIRUT, Lebanon**—A Lebanese newspaperman last week was sentenced to one year in jail and fined 50 pounds and his newspaper was suspended for nine months, for criticizing the President of Lebanon, it was reported from here in The Jerusalem Post. The paper, Al Hurriya (Freedom), was the eighth Lebanese newspaper to be suspended in June for publishing articles which the courts found critical of the President of Lebanon, whose delegates to the United Nations and other representatives in the U.S. have, from platforms and in periodicals, recently been profuse in their proclamations on democracy and various freedoms.

**HOROWITZ-MARGARETEN**

**MATZOS**

Oven-Crisp

Crisp, crunchy, and unsalted—ideal for restricted diets!

FOR EVERY DAY USE



## The Primacy of the Synagogue

WE HAVE been sent a printed copy of the presidential report delivered by Maxwell Abbell before the annual convention of the United Synagogue of America of which he was reelected president.

Mr. Abbell, who is not unknown in other fields of Jewish leadership in the United States, had some strong words to say to the Jewish community, both to the lay and the rabbinic leadership.

They may have been uttered by others before, but not in such clear language and from such an authoritative position.

If you do not agree with the charges made by Mr. Abbell, you most certainly will agree that he is not lacking in courage to pronounce them, as indicated from the excerpted portions as follows:

"The time has come for Jewish life to emancipate itself from bondage to men whose only qualification is their wealth, but whose character and way of life leave much to be desired. In far too many instances men acquired leadership of Jewish communities and causes, and have dictated the tone and direction to that Jewish life which they have forsaken and which their children will probably deny and be ashamed of.

"In many synagogues seats are allocated on a permanent basis in accordance with the amount of dues paid or offered by wealthy members. We should aim to institute a system such as that in vogue in England where there is a four-point system of priority in the allocation of pews or seats, first, to those who have been members the longest period; second, to those who have served the synagogue in various capacities; third, to those who attend regularly on Sabbath and on festivals; and fourth, to those who render financial assistance. Better still would be the abolition of seat assignments altogether, a procedure already tried and found to be democratic and satisfactory.

"It is to our shame that Jewish clubs apply higher character tests than synagogues in their scrutiny of applicants for membership. There should be a code of ethical and community standards, which, at the very least, should determine

the eligibility of a person to become an officer or a director of a synagogue. . .

"The remedy rests with the restoration of the primacy of the Synagogue in the life of our communal lay leaders. They must take a bolder stand, place major emphasis on Synagogue ideals and seek their self fulfillment through the Synagogue, locally and nationally, rather than through some other activity which only retards the coming of age of American Judaism. This would in turn influence the rabbis to cease neglecting some of their congregational duties for activities which presently make them public figures, in whose reflected glory their congregants then bask. Rabbis should not and need not withdraw themselves from the larger Jewish community; neither should they be so active in other causes as to neglect unduly their congregational duties.

"A correct balance, now so frequently lacking, on the part of both lay leaders and the rabbis, would help restore Jewish education and the Synagogue to their basic and proper positions in Jewish life. Only then would a genuine religious awakening come about.

"Greater emphasis on religious values would make possible the training of Jewish social workers with Jewish knowledge, Jewish background and Jewish motivation. We would then replace the numerous social workers in Jewish agencies who are Jewish by accident of birth only but not by conviction or practice. Our rabbis frequently sit complacently on boards of agencies where social workers of that type control and dominate the scene, yet do nothing about it and are willing to accept this anomalous situation. Their silence is the price of continued membership on such boards with hollow mockery of the empty honors that go with it. Rabbis who, as members of boards of agencies, do not reflect and emphasize the viewpoint of the Synagogue and the totality of Jewish life in their participation in the deliberations of those organizations must accept a share of the blame for the present low estate of Jewish education and of the Synagogue in American Jewish life."

## MacIver Proposals Will Make Vital Changes in Community

THE assertion ventured by Dr. David Petegorsky, executive director of the American Jewish Congress that no Jewish agency ever goes out of business is not warranted in our opinion.

Dr. Petegorsky was seeking to reply to the contention of the American Jewish Committee and the B'nai B'rith Anti-Defamation League who had charged that implementation of the MacIver Report will put them out of business.

Dr. Petegorsky is using the argument that Jewish agencies never give up the ghost to advance the position of the Congress. But he is not being factual. Many national Jewish organizations have gone out of business, and more have been transformed from those of first importance to the kind that is not heard from too often.

The American Jewish Conference is a prime example. The Joint Distribution Committee is perhaps a better example. While still an important agency, the JDC's role in the Jewish community declined when its principal business, that of providing for the Jews of Europe, was concluded.

If the MacIver Report is implemented, and of course Post readers know how solidly we endorse its major proposals, then the place in the Jewish sun of the ADL and the AJC committee is bound to be affected. Whereas heretofore these two agencies have played the major role in the civic defense field, they will now become co-equals with other agencies.

If for the past five or ten years the American Jewish Congress has come to be considered equally as important as the Committee and the ADL from a standpoint of fund-raising the Committee and the ADL raised many times the amount of money that the Congress could command.

Under the MacIver Report, the chances are bright that allocation of funds will, as it should, be made on the basis of need and work at hand, so that the Committee and the ADL will be

brought onto a level in this respect too with the Congress.

We think a disservice is done by not pointing out to the American Jewish community just what is involved in the MacIver Report. The community should be fully aware of the import of the action it is about to take.

We don't know how the Committee and the ADL will adjust themselves to the new conditions that will be brought about by implementation of the MacIver proposals, but we do know that the primary position occupied by these two agencies in the civic defense field will be a thing of the past. What effect this will have on the two agencies will depend on their ability to adapt their organizations to new needs and new services in the Jewish community.

It is not accurate then to state or infer that the MacIver proposals, if adopted by the American Jewish community, will not make a vital change in the organizational set-up of the community. If this were a contest between the Committee and the ADL on the one hand and the Congress on the other, we don't know how the agencies would fare.

But it is not that at all. It is a contest between the American Jewish community and the combined Committee and the ADL, which have sought to contravene the will of the American Jewish community for years in respect to bringing some sort of order into the highly disorganized and competitive field of Jewish civic defense work.

That is why we can say with assurance that the MacIver proposals will be implemented, if not in 1952, then certainly in 1957 or in 1962. That is almost inevitable, for the MacIver revelations of waste and duplication and possible ineffectiveness in this important field are too disturbing not to lead to important reforms.

## Is The U. S. Jewish Community in Turmoil?

FROM the various articles in last week's Post on circumcision, kashrut and converts, one could easily get the erroneous impression that the American Jewish community is hopelessly divided.

But closer attention to the articles would indicate that the various rabbinical bodies are currently holding their annual conventions. At these conventions, various actions were taken, various papers read, and various discussions held—just a normal annual procedure.

The rash of statements and decisions could be interpreted as evidence that the Jewish community is still very much alive, still very much con-

cerned with the direction Jewish life in the United States is taking and will take.

A moribund, disappearing community would permit the Long Island Jewish Hospital board to ignore its obligations to the wishes of the Jewish community on kashrut with little protest. It is a sign of vigor, that the rabbis, together with a band of laymen, have organized a full-scale campaign to fight for a completely-kosher kitchen at the hospital.

This is by no means a plea for more fights in the Jewish community. It is, however, a plea for a mature appraisal of eruptions in the American Jewish community.

## THE EDITOR'S CHAIR

WHEN The Post was just beginning to make an impact on the American Jewish community, we made a great do of letters of commendation. We still get them, and we still treasure them, but we long ago stopped parading them before you, as if to convince ourselves that what we were doing was good.

But every once in a while, a genuine letter such as this one I'm succumbing to now, reaches us, and we just aren't that stoical as to hide it from you.

So if I'm forgiven, here's the letter from Harry H. Levy, of Pasadena, Calif.

Gentlemen:

Enclosed please find check for \$9.00 for renewal of my subscription to your paper, the best in its field.

You may be interested to know how your paper came to me.

Last summer I made a trip to Akron, Ohio, on a visit and I happened to see and read your paper at the home of my brother-in-law (Mr. William Zellinger). I guess he saw that I liked your paper, so when I arrived home your paper was a visitor and has been now for almost one year.

I think that it is one of the nicest gifts I have ever received in a long time. I enjoy reading it; to say that it is very informative would be putting it very mild, but I will say that thru your paper I have learned a great deal about our people, places, etc.

Keep up the good work, and I do hope that in the very near future you will be able to increase the number of your pages.

Success to you.

Yours very truly,

HARRY H. LEVY

1631 Winship St.  
Pasadena 4, California

ONE OF those quirks of life came to our notice recently when Irvin S. Dorfman, the Jewish tennis star, took unto himself a wife.

The wedding announcement in The New York Times began: "Miss Jane Randall, etc, etc." Oh, oh, we thought, here is another intermarriage.

But nothing of the sort! Randall, had been Rosenbaum. "The bride," The New York Times reported, "changed her name legally."

Irvin Dorfman has added lustre to his name. As Irvin Dorfman he is known to most of the Jewish school kids throughout the United States. If his name had been Randall, for instance, his own circle of friends may have known him as a Jew, but as Dorfman he is immediately identified and as children are wont has become the object of a hero worship which no doubt extends the length and breadth of the land.

Now we don't know whether Jane Randall likes Jane Dorfman as much as Jane Randall, but we venture to say that she is perfectly content. For some reason, things which seem so important to young people, lose much of their significance to married folk.

OUR EDITORIAL headed, "Brandeis Bestows Wealth on Jewish Community," brought a challenge from Moe Fuchs, who is a faithful tilter with Post editorial positions. Moe wants to know what we meant when we wrote, "The effect . . . on the . . . Jewish community of Brandeis graduates returning to their

Professor Isaac Schour, head of the Dental Histology department at the University of Illinois, is in Israel to advise the Hebrew University on opening a dental school.

homes and bringing to bear on them the positive Jewish ideas and influences they receive at Brandeis cannot be overestimated."

"Does Brandeis have courses in Jewish life?" asks reader Fuchs. And then goes on to inquire: "What has Brandeis done of significance in the Jewish sphere?"

In our opinion the editorial in question provided proof for the statements it made except where they were so obvious they needed no support.

However, we were planning to ask President Sachar to write a short article for our upcoming annual Jewish education edition, and this gives us an opening. Brandeis has just graduated its first class. Before and for the first few years after the school's opening, Dr. Sachar tramped the country, explaining the idea about the school, telling what it was his hope the school might in time achieve, and so forth.

Now, after four years, how have these ideals been fulfilled? Dr. Sachar never tires of talking about his favorite subject—Brandeis University, and this will give him another occasion to tell us more about his school.

What do you say, Dr. Sachar?

WE CLIPPED the following from The New York Times, and are reprinting it for a reason which, if I told you now, would strip the item of its punch. So be good enough to read it through patiently, until I let you in on the reason why.

### SABBATH HELD A NECESSITY

Without It Men Will Soon Become Beasts, Says Dr. De Windt

Observance of the Sabbath is the keystone of Judaism, the Rabbi Harold C. DeWindt told worshippers at the West-Park Temple in his sermon yesterday morning.

"Remove the Sabbath and the entire cathedral of our religion will ultimately crash into ruins," he declared. "Take away the observance of the Sabbath and all the pillars of civilization will crumble and the human soul will atrophy and wither and men will degenerate into barbarians and beasts."

Dr. DeWindt urged his parishioners not to put their piety "away in moth balls" for the summer. "Today we Americans can ill afford the luxury of a spiritual holiday," he warned. "The times are too critical. The moral crisis in America is too crucial. Now, of all the healing, restorative influences which can make our spirits sturdy and stalwart and maintain them as the match for any demand, worship is the most indispensable."

NOW, I can tell you that where (Continued on next page)

### The National Jewish Post

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Friday, July 11, 1952

### Calendar

Tisha b'Av	July 31
Rosh Hashana	Sept. 20-21
Yom Kippur	Sept. 29
Tsom Gedalia	Sept. 23
Sukkot	Oct. 4-11
Sh'mini Atzeret	Oct. 11
Sim'hat Tora	Oct. 12
Hanuka	Dec. 13-20



## FREEDOM OF THE PRESS

No letters not bearing the name and address of the writer will be printed. Letters should be brief and to the point. We reserve the right to condense letters when space limitations require it. No unsolicited material will be returned unless accompanied by a self-addressed stamped envelope.

## JEWISH GIs IN KOREA NEED JEWISH LITERATURE, NOT COMIC BOOKS

Editor, National Jewish Post:

While I know that the entire Korean affair is no longer the sensational news story it once was, I daily meet Jewish boys who are miserably homesick, tired and bored. We chaplains, I can assure you, have our hands full trying to give their morale even the slightest boost—especially when most of us suffer from the same ailments.

You may be aware of the J.W.B. efforts to send us items that we can distribute among the men. Their Ladies' Organizations in various parts of the country send us cartons and cartons of sundries. Let me enumerate some of the items that came in fifteen cartons about four weeks ago—Planters Peanuts, Talcum Powder, Shaving Lotion, handkerchiefs, towels, games, and five boxes of Modern Romance, Comic Books, and True Story Magazine. The postage alone is a small fortune and I can assure you the men can get any of these items without the least difficulty at any P. X. here.

God bless these women; I know that their hearts are in the right place. It may even be our own fault that we don't insist on other things. But do you know what we need more than any of these personal items? We need decent reading material to pass out to these men—yes, of a Jewish nature!

I visit the boys in the field all the time and when I get through talking to one, I would like to say, "Here, take this Congress Weekly and this Post—you'll enjoy reading them because they concern you and your people." It seems to me that we have an unusual opportunity of getting boys to take an interest in Jewish affairs (at least expose them to that interest). You would know what I mean if you could see how they are constantly scrounging for something worthwhile to read.

Last Thursday I visited three Jewish boys (we nearly lost one

of them) in the Hemorrhagic Fever Hospital, and I had nothing worthwhile to leave them. The J. W. B. sends us "Ditty Bags" to distribute to hospital patients, but I am embarrassed even to bring them with me. The boys will be there at least two more months and they are bored to tears.

Would you, therefore, give this idea some consideration: could you publicize an appeal to your readers to send me copies of Anglo-Jewish magazines and papers that they have read and which pile up only to be thrown out later. The date of these publications is entirely immaterial to us—nothing has a date here except the time we expect to return home. I could use to good advantage every Commentary, every Jewish Examiner, and every other Jewish paper or magazine that I could get hold of.

There are non-Jewish chaplains here who are deluged with bundles of clothing for these poor Korean civilians—I would like to be deluged with good reading material for my Jewish men. If we had enough of a response, I would be happy to divide the valuable "take" with our other chaplains here on the front.

I think your wide reading public would respond, and I know my boys here would be extremely grateful. Let me know if you can do anything for us.

CHAPLAIN SAMUEL SCOLNIC  
Far East Command

Nathan D. Kaplan,  
Veteran Zionist, Dies

CHICAGO—Nathan D. Kaplan, lawyer, died last week at 75. A founder in 1903 of the Jewish People's Institute and in 1907 of the Juvenile Protective League, Kaplan was also an active Zionist since 1901.

He was first grand secretary then vice grand master of the Knights of Zion, later served as president of the Federation of Zionist Societies of the Middle West, then was a member of the Provisional Committee for General Zionist Affairs under Louis D. Brandeis, member of the national executive and administrative committee of the ZOA and president of the Zionist Organization of Chicago.

From 1927 to 1940 he lived in Tel Aviv—Jaffa, Palestine, where he was Royal Danish Consul and a member of the Municipal Council, and reportedly was offered the mayoralty, which he refused because he did not want to jeopardize his American citizenship.

## SABRA HARDLY SOBS

Baby Bites Snake—  
Poooor Snake

PETAH TIKVA, Israel—A 14-month-old baby last week bit a poisonous snake's head, swallowed a mouthful of venom—and they buried the snake, The Jerusalem Post related.

The hardy young girl was playing in the sand near her home when the snake suddenly slithered in front of her. She grabbed the snake and stuck its head in her mouth, giving it a thorough going-over with her few infant teeth.

The snake discharged its poison into the girl's mouth and started lashing at her with its tail, whereupon she became frightened and started crying.

The parents ran out of the house and, more frightened than the girl probably, killed the snake and rushed their child to a doctor.

The doctor found the girl was completely unharmed, none of the poison having entered her bloodstream.

WHY DO REFORM JEWS NEED  
HETER TO VIOLATE SABBATH?

Editor, National Jewish Post:

The Post must be pretty hard up for news when you give such prominence to Reform rabbis as you did in the news item captioned, "Reform Rabbis O.K. Sports, Communal Business on Sabbath."

Is there anything in the Reform "Shulhan Aruch" which prohibits its rabbis or laymen from doing on the Sabbath which would be considered a violation? Is there any Jewish law or tradition which the Reform rabbi and layman has not violated, whether the Sabbath or any other sacred principle of Judaism?

However, I do want to compliment one Reform rabbi for his honesty, namely Rabbi Martin Perley of the Brith Shalom Temple of Louisville.

On the radio program "Israel Speaks" Rabbi Perley said the "Shma" is the creed of the Jewish faith because it teaches the oneness of God, that Judaism is one religion, and that Israel is one people. He (Rabbi Perley) also said that the observant Jew recites the "Shma" every day. Thus Rabbi Perley gives the expression to the fact that those

TEL AVIV MILKMEN NEED NOT AWAIT  
INTERVENTION FROM ZOA, MR. FRANK!

Editor, National Jewish Post:

It seems that Mr. M. Z. Frank's job with the Mapai-dominated Haifa municipality is not incompatible with his favorite hobby of taking sly digs at the ZOA. Mr. Frank is, of course, entitled to his opinions; however, as a non-partisan journalist and self-accredited expert on American Jewish life, he is grievously miscast. His column of June 27 is a case in point.

The ZOA, as he well knows, was always a general Zionist Organization; as such, it always maintained close fraternal ties with other general Zionist Organizations in Israel and throughout the world. The resolution adopted recently at the ZOA Convention is merely a reaffirmation of the traditional ZOA attitude toward "like-minded sister organizations of General Zionists both in the Diaspora and in Israel."

Only a man of Mr. Frank's tendentious imagination could

conjure up a connection between this resolution and the milkmen's strike in Tel Aviv. Mr. Frank did not bother to wait and study the actual text of the resolution to which he refers; instead, he plunged half-cocked into a frivolous appraisal of the ZOA Convention, juggling around with facts to fit his fancy.

Had he waited, he could have taken the cue from Mr. Ben Gurion himself, whom he has quoted extensively in the past to prove a point or two. In a cordial wire of greeting to the new ZOA administration BG had this to say (Tel Aviv milkmen, please note!): "Every Jew wherever he may be has the right to criticize what is being done in Israel and express his views on all problems affecting the State."

In another highly significant passage Mr. Ben Gurion wrote: "I am very happy to note that the misunderstanding which formerly prevailed in this respect among the ranks of the ZOA was at last cleared up at your last convention."

In view of the above, the Israeli milkmen will be well advised not to accept any intervention from the ZOA, in spite of Mr. Frank's assurances to the contrary.

EZEKIEL LEIKIN  
St. Paul, Minn.

Stuffed Israeli Toys  
To Be Sold in U. S.

NEW YORK—Stuffed animal toys made in Israel have been imported into this country and will shortly be available to the general public. The toys were produced by the Israeli branch of the Ace Toy Company here.

The toys, which come in plastic, fur and cloth, "are much better looking than domestic toys," a company spokesman told The Post, because "most of the toys are hand-embroidered."

This is the first time that Israeli toys have been imported from Israel for mass distribution.

Dok Precisions Industries Ltd., an American-owned corporation, this fall will begin operating Israel's first steel and precision casting plant.

## POSITIONS

## POSITION WANTED

by Young Orthodox Baal Tephila, Baal K'ria and Baal T'kia for High Holidays. Can deliver sermon in Jewish or English. Any distance. Write Box 724, National Jewish Post, 722 Chestnut, St. Louis, 1, Mo.

Principal  
Temple Administrator

Young man, desires position, preferably South or Southwest, married, excellent religious background, training, experience. University (Bus. Administration) graduate. Experienced organizer and educator. Dept. 61219, Box 1633, Indianapolis 6, Ind.

## RABBI WANTED

as teacher and spiritual leader for Conservative congregation. Young married man preferred. Cong. over 250 members in community of 65,000 in Central Florida. Good salary and plenty of room for advancement. Dept. 61219, Box 1633, Indianapolis, Ind.

## CANTOR

wanted by Conservative congregation in large Canadian community. Must be thoroughly versed in traditional chazzanut and must possess good voice. Worthwhile salary offered. Please give experience and musical background. Dept. 3118, Box 1633, Indianapolis 6, Ind.

WANTED  
100 SYNAGOGUES

Leading American rabbinical college has 100 select men to fill your High Holy Day needs and wants. Our men are prepared to chant Shabbat and Musaf services, sound Shofar, read Tora and deliver stirring sermons. Write to Samuel Silverstein, Student Placement Bureau, Hebrew Theological College, 3448 W. Douglas Blvd., Chicago, Ill.

## TEACHER

wanted for Hebrew school in a Conservative congregation. Must be able to lead Junior Congregation services and, if possible, officiate as Cantor for High Holidays. Apply at once to Adas Israel, 2850 Quebec Street, N.W., Washington, D.C.

## YOUTH DIRECTOR

Non-ulcerated but effective Educational Director, married, desires position as director of youth activities in synagogue center. Possesses MA in education from NYU, studied at Dropsie College. Now doing doctorate work. Camp and wide youth experience. Knowledge administrative and public relations skills. Excellent references. Dept. 1825, Box 1633, Indianapolis 6, Ind.

## RABBI

Outstanding modern rabbi, great preacher and unusually fine lecturer, seeks pulpit with congregation having no fewer than 350-400 members. Dept. 6521, Box 1633, Indianapolis 6, Ind.

## HIGH FESTIVALS

Baal-Shaharit, able to conduct services and to give forceful sermons in English, offers his services for Yamim Noraim to Orthodox or Conservative congregation. Dept. 838, Box 1633, Indianapolis 6, Ind.

## Executive Director

thoroughly experienced in all phases of synagogue administration; young, energetic and resourceful; affiliated with large New York congregation at present, would welcome advantageous change, willing to locate anywhere in the U. S. Qualifications include Reading the Tora and Blowing the Shofar with ability far above the average. For more detailed information, write to 1941, Box 1633, Indianapolis 6, Ind.

## Educational Director

Recent Ph.D. from leading university desires position as educational director or teacher-principal. Experienced teacher with excellent religious background and training. Also capable of organizing adult educational program and directing communal activities. Dept. 2216, Box 1633, Indianapolis 6, Indiana.

## RABBI

Rabbi 28, veteran. Capable speaker. Efficient administrator. Good secular and religious background. Seeks Conservative or Liberal congregation. Will also consider organizational directorship. Willing to relocate. Dept. 1913 National Jewish Post, 110 W. 40 St., N.Y. 18, N.Y.

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## Merchant Prints Own Paper To Clean Up Politics, After Local Daily Press Throttled

By HYMAN CHESTER

National Jewish Post Correspondent

MILWAUKEE—Sam Cohn has struck a blow for freedom of the press and for freedom from secret government.

In the village of Walworth, Wisconsin, which has less than 1,000 population, Cohn operates a department store. He got very angry one day in 1951 when a policeman attempted to solicit a bribe from him. Cohn reported the matter to the village board, but the members shrugged their shoulders and gave him the brushoff.

So Cohn ran for village president and was elected. His first act was to order a complete audit of the books and install a new budget system. Then he invited all citizens to board meetings.

But Cohn found that he had enemies on the board. They would wait until citizens had left, at a late hour, then try to cripple Cohn's village program. Frank McCoy, the editor of the weekly newspaper, had long since given up publishing complete reports of the board meetings because of pressure.

"I didn't want to get into these political fights,"

said McCoy, editor of The Walworth Times. "Everybody always said, 'Don't print that!'"

So Sam Cohn began publishing his own monthly mimeographed newspaper, telling the citizens just what went on at board meetings and in their village government, filling a void which the weekly newspaper had left by its fear.

At first there was scoffing from some quarters, then threats of a boycott. But the ordinary citizen liked the mimeographed paper, and Sam Cohn told his friends with pride that his business was increasing steadily.

Daily and weekly newspapers in Wisconsin learned of Sam Cohn's fight to get information to the people, and stories appeared, along with editorials of commendation.

The Walworth Times editor suddenly saw the light. He hired an outside reporter from a daily paper to come in to board meeting nights and report what went on, without fear or favor. The stories began appearing in full in the weekly paper.

Now Cohn says with a smile: "I guess I'll quit putting out my news letter. There isn't any more need for it."

## I THINK AS I PLEASE

### SOME ARE CONTENT TO LAY BRICKS; OTHERS MUST BUILD CATHEDRALS

By CARL ALPERT

THIS week's column is one of the last which I shall write from these shores. Within a few weeks I leave this country, together with my wife and three children, and proceed to Israel to take up residence there.

The move may come as a surprise to some, though certainly not our friends, nor to those who have been discerning readers of this corner over a period of many years.

Nevertheless, some words of explanation are in order, and they are offered in the belief that most American Jews will be curious to know about the motivations that impel us.

AT THE VERY OUTSET we wish to make clear that we are not refugees from anything. We are not fleeing from America. We believe in American democracy, and we have faith in the physical security of the Jew here for as far ahead as anyone may wish to predict. Life here has been happy and comfortable for us.

Personal, passive contentment is not enough, however. History records numerous instances of persons who abandoned lives of leisure or ease in favor of what appeared to be a more rugged existence.

The classic example, of course, is the series of migrations from the East Coast which opened up and developed America's great West. Men and women left lives of comparative comfort in New England, New York and Pennsylvania, to cross the Mississippi and travel via Covered Wagon into the unknown. They were prepared to brave the elements and the dangers of a primitive country because they felt an urge. They wanted to take part in something on a vast scale. They sensed, perhaps, the historic nature of their enterprise.

Israel provides the same appeal today — and, interestingly enough, to many non-Jews as well.

FURTHER, THERE ARE motives in life, reasons for human action which transcend the otherwise fundamental goal of acquiring more material wealth. Man wants to feel that there is fulfillment and creativity in his work.

The skilful surgeon must derive this sense of satisfaction from a difficult operation successfully completed. The artist surely experiences it when he surveys his finished masterpiece. Even a humble laborer may take pride in his work if he is conscious of his functions toward great ends.

One is reminded of the classic story of the builders who were asked what they were doing. One said he was laying bricks; another declared he was hauling sand. But the third, working by their side, straightened up his back proudly and answered: "I am building a cathedral!"

AT A TIME WHEN there are great and noble things being done in Israel, we have decided to go there and to participate in the work.

This may be idealism, but it is not altruism. Our motives are selfish. We want the personal pleasure and satisfaction of helping to build.

Conditions are difficult in the country? We shall try to overcome the difficulties. We shall not deliberately seek to suffer.

The morale of the people is low? Then humbly, in our spheres, as best we can, we shall try to help raise it.

Best of all, there is history in the making—work with a purpose—and the nature of our employment in Israel has much to do with our decision.

Of like importance is the fact that one can more truly be and feel Jewish there than anywhere else.

WITH EACH OF THESE two factors I shall deal at greater lengths in succeeding columns, as we pack our bags and prepare to leave.

### Stuck Fundless in Rome

## HUNDREDS OF ISRAELIS WANT CANADIAN VISAS

JERUSALEM—There are about 200 Israeli families, numbering about 600 individuals, now in Rome waiting for immigrant visas to Canada, The Jerusalem Post reported last week.

The report was from an Israeli who returned from Rome after his own application for a Canadian visa was rejected.

### Albert Blooms Have Daughter

PITTSBURGH—A daughter, Shanen Rose Rachel, was born to Mr. and Mrs. Albert Bloom to June 15. Mr. Bloom is Pittsburgh correspondent for The National Jewish Post.

He said the 200 families who are "sitting on their suitcases" have been told they probably would not receive their visas before 1953, adding that while many of them would return to Israel, they haven't the money for return fare, and all have been forced to appeal for support to friends and relatives abroad.

Four Jews, three of whom are officers, are serving with the Turkish brigade in Korea.

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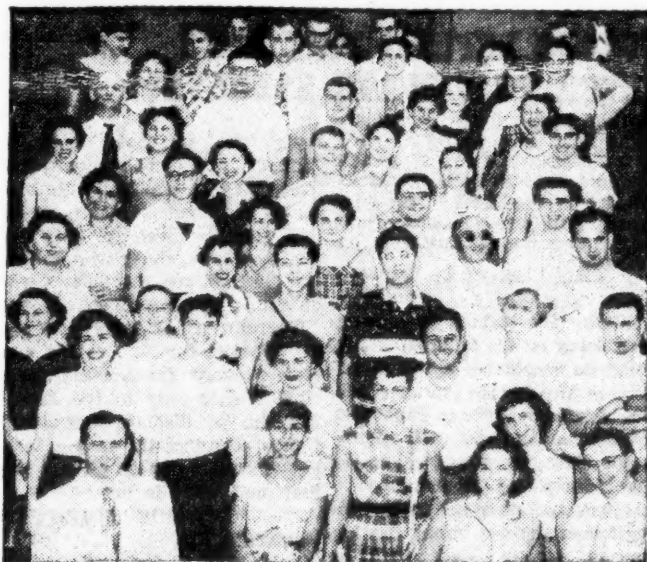
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**BUSINESS TRIPS**



### Youths Visit Israel

A group of young people from 19 states and Canada who this week arrived in Israel for a seven-week study and work tour under the auspices of the Youth and Chalutzit Department of the Jewish Agency.

The first English edition of the Israel telephone directory will be published soon.

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**Mexico, Israel Exchange Envoys**  
MEXICO CITY—The Mexican State Department last week announced the formal establishment of diplomatic relations with Israel. Envoys shortly will be exchanged between the two countries and respective legations established, the State Department announced.

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## ISRAEL

## Agency Now Serves As Pathetic Retreat for Zionists of Yesteryear

By M. Z. FRANK

FROM my personal observations I can say that some departments of the Jewish Agency are doing excellent work and that I know some fine self-sacrificing men and women in the service of the Agency.

But my basic criticism of the Agency that it is a non-representative body responsible to nobody remains the same. At the top it continues to decompose.

Lately several Israel newspapers have begun to discuss the workings of the Jewish Agency in Jerusalem. Mild criticism of some specific aspects has appeared in the Mapai organ Hador (which cannot afford to be too critical, since so many of the officials and top leaders are of the Mapai), a little in Davar (Histadrut organ). But the most important series appeared in the independent Haaretz by Amos Eilon.

Amos Eilon is probably the most gifted of Israel's young newspapermen. He is cultured, well-informed, a keen observer and thoroughly independent of partisan influence. He is a journalist after my own heart who made the party hacks of Mapai sore as the dickens when he exposed their dirty shenanigans with Yeminite voters in Migdal Gad and by his study of the crisis in the kibbutzim, but pleased them by his analysis of the seamen's strike; made the General Zionists fume and write letters of protest by his articles on Mayor Abba Khoushy of Haifa and Mayor Israel Rokach of Tel Aviv, and, lately, aroused the ire of Nahum Goldmann by his brilliant revelation of the workings of the Jewish Agency in Jerusalem.

AMOS' THESIS (also supported by the Haaretz editorials) is that the Jewish Agency has now degenerated to the level of the pre-Zionist "haluka" against which Zionists fought.

Haluka was a process by which various heads of of charitable institutions in Jerusalem used to divide among them moneys received from kind-hearted Jews abroad. The division was usually made according to country of origin: so much for Hungarian orphans, so

much for Polish, so much for Moroccan, etc. The Jews in the Diaspora who gave the money had no idea how the money was being distributed; the recipients (except the managers and emissaries who got a fat part of the money) had no control.

Years ago the Zionist Organization introduced something new: it sent its own elected representatives to administer the funds and the people who directly or indirectly were the beneficiaries were themselves members of the Zionist Organization. (The late Arthur Ruppin, who was sent by the Zionist Congress to establish the Palestine office, and the members of the kibbutzim and moshavim which were managed by Ruppin and his aides could meet at the Zionist Congress where they were represented, or between Congresses).

Today, nothing but the outward shell remains of that set-up. Apart from the fact that the moneys of the Agency (that is, of the UJA) are used for more constructive purposes, the organization has lapsed into a new haluka. Superannuated leaders or ambitious politicians who somehow could not get into the Government are dividing among themselves the plums of office on a horse-trading inter-party basis. The plums of office include expense accounts, frequent trips abroad and certain immunities from economic and financial controls which plague the lives of ordinary Israel citizens.

AT THE LAST Zionist Congress, it was discovered that to keep peace among the party leaders (and their handfuls of followers, although they pretend to represent masses), the ambitions of nineteen leaders had to be satisfied and that number were made "Directors of Agency Departments."

What those departments were to be and why 19 were needed and not 17 or 21 was not even discussed. The nineteen met after the Congress, and, after a certain amount of haggling, divided among them the Jewish world.

Shazar, who, for a short time, was Minister of Education in the Government but had to leave, was made the Director of Information, a task in which he has no interest and for which he is not qualified.

Rabbi Gold who proved such a flop as Director of

Jerusalem Development in the Agency, now had to be given a new department and was made Director of Traditional Culture. That meant taking a slice away from the Realm of Hayim Greenberg, who, for the last two years, has been managing the Jerusalem head office of Culture from New York.

The division among Greenberg and Gold is mostly along geographic lines: a secular Hebrew school in Asia or Africa is under Rabbi Gold's jurisdiction; a religious school in Holland is under Greenberg's. Theoretically, any Jewish school in New York where Greenberg resides is under his jurisdiction. The question is—does the school know anything about it?

One thing the Agency officials do is to make their original contribution to the economy of Israel by using up reams of paper to publish literature nobody reads and by taking trips to find out what their territories are like.

Another thing they do is to send emissaries from every party into countries whose languages they often do not understand to propagate their respective "ideologies" to confused audiences.

ONE SENSIBLE decision was reached at the last Congress to unite or co-ordinate the information activities of all departments. But nothing was done about it.

The Keren Hayesod, the Keren Kayemet, the Youth Aliyah, the Agency, the Hechalutz—each publishes its own books, pamphlets, calendars, to show that it and it alone built up Israel and each fosters its own youth activities to train youngsters to collect for it.

When irregularities are discovered, the scandal is squashed. The Agency dreads the sunlight of publicity. (To some extent, though not quite to the same extent, this is also true of the Government, but a wide awake public forces it to yield to public pressure and to demands for public discussion).

The fortress-like edifice of the Jewish Agency which once housed the unofficial government of Jewish Palestine, now operates in splendid isolation from the Israel population and from Jewry which it pretends to represent.

It serves as a pathetic retreat for the Zionists of Yesteryear.



FRANK

## Haifa Technion Crowded, Tightens Requirements

HAIFA—Entrance requirements to the Haifa Technion (Institute of Technology) have been tightened to meet the 300 applications for the 120-capacity freshman course next fall, it was announced last week.

Formal entrance examinations will be dropped this year, in favor of personal interviews a special board of teachers will hold with applicants. Admission will be based on the interviews as well as the applicants' previous academic records, though special consideration will be given to those with long military service and war-incurred disabilities.

Those from foreign countries, and with usually differing educational backgrounds, may be given supplementary examinations in mathematics and physics, and recent arrivals will be examined for their knowledge of Hebrew.

At the same time, it was announced that though many Israelis studying abroad will have to return to Israel because their foreign currency allowances have been stopped, most students in the technical fields and agriculture will be permitted to remain abroad because of the shortage of space at the Technion and the Agricultural Institute of the Hebrew University.

Most of the students of the 1956 and 1957-58 classes of the Hadassah-Hebrew University Medical School in Jerusalem also will be permitted to continue their studies abroad, because of lack of space and facilities at the Medical School.

## Hebrew U. Students Reject Tuition Raise

JERUSALEM—Administrative and financial problems continued to plague the Hebrew University, as the student body voted last week to refuse to pay the increased tuition fees for the next academic year and the strike of the junior academic staff for a wage increase went into its second week with no immediate signs of settlement.

The students, at a special meeting, rejected outright the tuition increase, refusing even to consider negotiations on the matter. They voted to refuse to pay the increase next fall, though they would come to class.

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## 'Public School System in Israel Imminent'

# Rabbi Tabak Urges World Religious Body

By Z'EV KRONISH

Chief, New York Bureau of The National Jewish Post

FALLSBURG, N. Y.—Rabbi Israel Tabak last weekend urged religious Jewry in America to press the Israel rabbinate to "get together" and establish a "central authority for world Judaism."

Addressing the annual convention of Hapoel Hamizrachi (religious labor Zionist) Organization of America, the Baltimore spiritual leader warned that if Israel religious leaders didn't reach an agreement on certain basic religious issues, the public education of religious Jews in Israel would be jeopardized when the country's schools, now operated separately by four parties, will be taken over by the Government and merged into one public school system. (Each of four "trends" now maintain its own school system in Israel: Labor, General Zionist, Mizrahi and Agudah).

## GOVERNMENT AGREEABLE

The former president of the (Orthodox) Rabbinical Council of America told the convention that the Israel Government is sympathetic to the establishment of a religious school system in addition to a general school system.

He noted, however, that the Government will not agree to recognition of more than one religious authority or the creation of more than one religious educational system, emphasizing that the Government is determined to abolish the party school system. (There are several religious parties in Israel, which formerly were organized as the Religious Bloc and in the Cabinet and Knesset usually continue to vote as a bloc on questions concerning the religious viewpoint.

## HH STRONGEST

(The dominant religious party is Hapoel Hamizrachi, which, in the last national elections, polled more than 50 percent of the combined votes of the religious parties, and two of whose leaders are members of the Cabinet. As the religious labor party, Hapoel Hamizrachi has a network of kibutzim (cooperative settlements) and performs various functions of a labor movement.

(Mizrachi, sometimes referred to as the "religious general Zionist party," has one member in the nation's Cabinet. Agudath Israel, one of whose leaders also



RABBI ISRAEL TABAK  
Asks Religious Unity

is a member of the Cabinet, is an "ultra-Orthodox" party which often has been more adamant than the others in its insistence on a "religious approach" to various matters, and which till not long before the establishment of the State was essentially "anti-Zionist" in the political sense.

## FACTIONS

(Within Hapoel Hamizrachi, also, there is a strong faction advocating closer alignment with the general labor elements in the country, through direct affiliation with Histadrut, the Mapai-dominated labor federation, and preferring, essentially, to implement a religious program through educational activities within the labor movement rather than through separate political activities. Agudah too has a labor wing, which maintains several kibutzim and has sometimes differed with the parent body on certain social-economic questions as well as on the interpretation of certain religious concepts in the reality of every-day life in Israel).

## CONDEMN CHANGE

Despite Rabbi Tabak's warning of an imminent change in the Israel school system and his advice that Hapoel Hamizrachi and

other religious Jews promote the creation of a religious school system under Government auspices, the organization went on record condemning "in the strongest possible terms the attempt to change either the status quo" or to set up "a system in which religious education will be made available as part of a government educational plan."

Explaining his reference to a "central authority for world Judaism," Rabbi Tabak told The Post that the authority advocated by him and his colleagues in the Rabbinical Council, which is comprised essentially of the younger, American-trained Orthodox rabbis, is not a Sanhedrin. A Sanhedrin, he explained, "in its fullest historic sense" is inseparable from the restoration of the Temple in Jerusalem (the Temple area now is in the Jordan-occupied Old City of Jerusalem) and its reconstitution is not now contemplated.

## WOULD ISSUE RULINGS

He added that the authority should have the power to represent Orthodox Jewry in matters relating to education in Israel as well as to issue rulings on Jewish law.

(Constitution of such an authority has been opposed largely by the "ultra-Orthodox" elements, essentially on the grounds that there are no sufficiently great religious personalities available to constitute such a body or that Jewry is not yet worthy of having such a body. It has also been questioned whether wide areas of agreement on basic current issues could be found between the Israeli and non-Israeli rabbis who might fairly universally be agreed upon as worthy of constituting the body. Nor is there universal agreement in Orthodox circles as to who is a properly ordained rabbi).

Other speakers at the convention held July 4-6 included David Gotein, Israel Minister Plenipotentiary in Washington, David Bet Aryeh, Hapoel Hamizrachi member of the Jewish Agency executive and Charles Bick, outgoing president. Rabbi Isaac Levin, of New Jersey was elected president.

## AGENTS

Lion The Printer of Israel wants agents for imported greeting card line to call on stationers and dept. stores Midwest, New England and West Coast. Lion, 487 Broadway, New York 13, N.Y.

## MONDSCHHEIN, RASKIN HONORED BY ISRAEL OLYMPICS GROUP

JERUSALEM—The Israel Olympic Committee presented bound Bibles to two noted American athletes who played a major role in training the 27-member Israeli Olympic team.

Honored before the departure of the Israel basketball team for Helsinki, were Irving "Moon" Mondschhein, former U. S. decathlon champion, and Irving "Tubby" Raskin, Brooklyn College athletic instructor and former member of the N.Y. City College basketball team which won the Eastern Collegiate

Raskin said he was presenting the cup in an attempt to bring the Hapoel and Maccabi teams together in friendly rivalry.

## POLITICAL RIVALRY

There had been much recrimination between Hapoel, which is a Labor sports unit, and Maccabi, the General Zionist unit, before the two groups would agree to have their stars play on one team. Rivalry between the two groups, along political lines, had almost barred Israel from participation in the Olympics, as each participating country may be represented by only one national sports organization. (NJP, October 5, 1951).

## ISRAEL CAGERS WIN

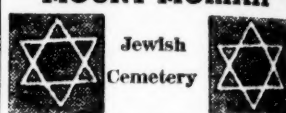
COPENHAGEN, Denmark—The Israel basketball team to the Olympics, in its first practice game in Scandinavia, last week defeated a selected Danish basketball team 98-36.

Championship under Nat Holman's tutelage in 1922.

## PRESENTS CUP

Raskin, who is also a graduate of the Columbia University Law School, before he left with the 13-man basketball team for some preliminary games in Scandinavia, presented a silver cup, to be known as the Raskin Cup, to be competed for annually between the Hapoel and Maccabi basketball teams.

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